

/145 cont./

532
776 carving anywhere else or obtain an explanation anywhere (?).

* Possibly this is supposed to represent "Thunder," who, as the most important mythical figure and also as the shamans' assistant spirit, is described as a small man with the shaman staff and a triangle as a musical instrument, who displays his sexual parts.

223 Bird-hunting for the pigeon-sized tom birds is carried on by almost all Paez families, with the net (oka), as well as with the shotgun. The net is about five meters high and 20 meters wide. For this purpose a correspondingly wide breach is cut in the growth of trees or bushes on a hill or the ridge of a mountain chain, and the net fastened in the opening produced. The flushed birds, who think that there is a convenient passage at this place, fly into the net, get caught in it, and are then killed by the [37] capturers, who twist their heads. Another type of bird-catching consists of fastening a noose made of horsehair (nyákiwez; nyák = to set up, wéz = string) to the twig of a tree or shrub in such a [57] way that the noose rests in a bird's nest. When the bird returns to its nest, the noose becomes entangled in its foot, and the boy -- for it is mostly boys who engage in this task of noose-setting -- 224 is able to seize the bird. Rabbits are caught in the same way with nooses, but made of agave fibers, by laying the nooses where they pass.

● 226 Fishing is done with hook and line at the river or with [283] poison in weirs. The fishing line (wendyánsyuts) consists of twined agave string to which are tied a metal hook and a stone as a sinker. A small worm is fastened to the hook as bait. [462] Angling is done only by men, and at twilight or at night.

226 Fishing with poisonous plants is a cultural characteristic [824] of almost all South American Indians. For this purpose a total [171] of more than 100 species of poisonous plants are used by them, which means that this part of the world leads all the continents in this respect (Heizer, p. 277). Among the Paez, fishing with

Among the Paez, fishing with

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- 226 poisonous plants is done once a year, in the dry season, as com-
 824 munity fishing with weirs. For this purpose -- it was explained to me -- a dam of stones and earth is first made by the men. The herbs, which only grow high in the mountains and contain a poisonous substance, and which have been pulverized with stones, are tossed into the pool thus partitioned off. These herbs are called yūkse or kēse. The fish are said to die from them immediately. /146/ They are caught only by the men. But since the poisonous herbs are so far away and are to be found only with difficulty, the men are said to catch the fish sometimes unpoisoned at the weirs with their bare hands.

f) Weapons

- 411 The weapons of the Paez are limited to hunting weapons
 [726] and children's toys, since wars are no longer fought. The only important hunting weapon today is the shotgun. As children's
 [524] playthings there are the stone-sling (īsoṭ), blowgun (pāt), and in recent times the elastic sling (kāučéro).
 [824] In former times, in the battles with the Spaniards, the
 [714] Paez were said to have used lances 25 handspans long made from the wood of the chonta palm, as well as plaited shields or shields
 [237] of tapir skin (Pittier, p. 327). I could find no confirmation for the
 [124] present-day or even earlier use of lance and shield; my informants
 [175] were familiar with neither the word nor the object. From the chroniclers, however, it is reported that the Paez, as well as other mountain peoples of this region, had learned from their battles with Spanish horsemen to defend themselves with long lances. There is, however, absolutely no foundation for a pre-Spanish use
 714 of this type of lance. It is not unlikely that the Paez originally had plaited shields (opimb). The word for skin shield (himba-kat) is interesting; its present literal meaning is "horse skin." Whether himba meant "tapir" in pre-Spanish times cannot be ascertained.

/254 cont./

804 The period of a day is subdivided into the day (ēn) and the
192 night (kos). Early morning is called kosē; afternoon at the time
when work is at an end, which is reckoned by the position of the
sun, is called ffnze. Other subdivisions of the day are made
according to the interval of an ēšnetc, meaning the time it takes
to chew a dose of coca. In translation this designation is used for
"hour." The largest period of time is the month, šte, which is
designated by the same word as for "moon." For the period of a
year the Spanish word año is used. In former times the word

[221] enzte was used. It is the designation for the large annual com-
munal fishing at the weir during the dry season in February. The
[226] two rainy seasons, called nospá nye, and the two dry seasons of
[132] the year, called sek, are not regarded as time intervals, but as
seasons. The latter is at the same time the word for "sun."

823 No large geographical orientations or regional, individual
[491] divisions of any kind could be discovered. Moreover, all of
Tierradentro is enclosed by civilized areas -- there is even an auto
road leading to Belalcázar -- so that many Paez men have seen
the surrounding countryside and even cities with their own eyes.

[601] Only the western bordering mountains of the Central Cordillera,
[186] in the direction of Popayán, are conjectured to be the habitation
area of the dreadful man-eaters, the Pijao. Geographical means
123 of orientation are unknown. Traveling is done only during the
484 day, in groups, and in company with a person who knows the way.
821 Of the stars it is only known that there stars that move and fixed
ones, without their being distinguished in greater detail or ac-
cording to constellations.

202 It is amazing that, in spite of their settlement pattern of
[361] individual farms, the Paez do not have any optical or acoustical
[203] means of communication over larger distances. /255/ In case of
urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the
designations seven to nine the corresponding Spanish numbers are
used. The Paez word for "ten" (kóse pémba) literally means "no
more hands" and indicates that the fingers were used for counting.
The toes are not used for counting; anything beyond ten is

/314 cont. /

¹⁰⁵_[241] with sowing and harvesting otherwise characteristic of peoples who plant. It is not improbable that they practiced this field cultivation as they describe it for the Pijao. In the story ³¹⁵/_[42] of the Paez with the ax (No. 16) it is said that the Pijao were not familiar with tools in former times and, accordingly, could not fell trees to lay out a proper burned-off field. In order to obtain fields for their sowing, they were obliged to split the bark of trees with stones. After these were dried, they sowed their maize between the dead trunks.

¹⁰⁵_[224] In connection with hunting, economically insignificant today, the hunter is surrounded by a number of prohibitions such as we find everywhere among hunting peoples throughout the world.

•_[226] Fishing is carried on with poisonous plants at weirs. It took place as a joint fishing expedition of the entire village in the February dry season when the water was at its lowest level of the year.

_[233] This large annual fishing expedition was called enzte. The time period of one year was also designated with the same word. Raising _[556] large livestock is almost purely a sport or a matter of appearance _[231] and wealth. Horses are not used; cattle are slaughtered only for the three large annual Christian festivals (Semana Santa, San Juan, Immaculada).

_[773] Among weapons, only the shotgun for hunting is of significance today. The pellet blowgun and the stone-sling are used as toys. In _[41] the mythology the latter plays an important part as a decisive weapon in war.

In the handcraft techniques of plaiting and weaving, the use of agave fiber and sheep wool predominates, generally in the form of spun and twisted threads. The carrying bags of agave fiber and the wool coca bags are made by the loop technique; the hammocks, bird nets, berry sieves, and stone-slings by the knot technique. Only straw hats are plaited. The bands of the fiber bags are woven out of agave fibers; the women's belts and the articles of clothing of men and women, out of sheep wool. The weaving method is simple rod-weaving with the linen texture. The women's belts have an ornamental warp formed during the weaving process. The weaving frame is vertical, of the so-called

Chamonas

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223 black birds, are not eaten because they are probably animals of
 825 the devil. It is said that in times past the Calderas Indians ate
 262 beetles, the reason that they are nicknamed tandayaha (one who
 [578] eats beetles), an epithet which they regard as offensive and which
 nearly always irritates them. The Calderunos say that they do not
 [224] eat worms or the meat of rabbits and snakes. They regard as game
 [223] animals the guara, deer, coati, armadillo, bat, and various species
 of birds.

224 Concerning bear hunting, the people of Mosoco relate
 /328/ real feats performed by Indians in open fights with the ani-
 [237] mals. Bear fat is highly esteemed among the natives and "whites."

• 226. Fishing is less important than hunting. The rivers and
 streams contain sardines and coruntas /small river-fish/. During
 Holy Week and at Christmas they engage in fishing, when the
 [462] water is low, by means of barbasco, nets, and hooks. This is
 strictly a masculine activity. In the Paez River they fish during
 the months of January and February and generally in months of
 drought.

They also gather crabs.

Laurel wax industry

388 Laurel, introduced by a man from Popayan /el payanés/,
 824 Agustín Valencia, has played an important role in the economy
 of some parcialidades of Tierradentro. It grows wild in Calderas,
 Tumbichukue, Lame, San Andrés, Chinas, and Suin. The pro-
 duction of wax was the only industry in these parcialidades that
 permitted them to maintain regular trade with the "whites."

388 A mestizo trader from Mosoco says that he was a great ex-
 43 porter of laurel wax. "It was the native industry" -- he says --
 by means of which salt, trousers, shirts, hats, and centavos came in.
 In this business, he states, he made one arroba of profit per load.
 The pound was quoted at a peso in Silvia. The informant says
 that in the years 1946 and 1947 he took out from 800 to 1,000
 arrobas of wax. He almost had a monopoly on the business.
 What little wax escaped him was purchased by traders from
 Belalcázar, who in turn took it by way of Mosoco to Silvia. The
 chief consumers of this product were the soap factories of Cali.
 The laurel wax industry waned in 1950, when those factories